WESTERN RECORDER.

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Review.

THOUGHTS ON THE REVIVAL IN NEW-ENGLAND, &c.: BY JONATHAN EWDARDS.

(*Continued.*)

Part IV.

In continuing to speak of things that are to be corrected or avoided, the author proceeds to notice some things with regard to the inward experience of Christians; and to the external effects of experiences.

Under the first of these heads he alludes first to the mixture there is in the experience of true Christians—"a mixture of that which is natural and that which is corrupt with that which is divine"—which is a circumstance necessarily incident to the present imperfect state. Second: the "unheeded *defects* there sometimes are in the experience of Christians,"—defects not absolutely inconsistent with the existence of the Christian character; but such as are found to render it less lovely and less visibly conformed to the whole image of Christ. "There is indeed," he says, "much of some things, but at the same time so little of other things which should bear a proportion, that the defect very much deforms the Christian and is truly odious in the sight of God."

Under the first of these particulars he was speaking of redundances; under the second, he speaks of deficiencies—deficiencies, for instance, in realizing the awful majesty as well as the wonderful condescension of God.

For the better understanding of this matter, we may observe that God in the revelation that he has made of himself to the world by Jesus Christ, has taken care to give a proportionable manifestation of two kind of excellencies or perfections of his nature, viz. Those that especially tend to possess us with awe and reverence, and to search and humble us, and those that tend to win and draw and encourage us: By *the one*, he appears as an infinitely great, pure, holy and heart-searching judge: by *the other*, as a gentle and gracious Father and a loving friend: By the one he is a pure, searching and burning flame; by the other a sweet, refreshing light. These two kinds of attributes are as it were admirably tempered together in the revelation of the gospel. There is a proportionable manifestation of justice and mercy, holiness and grace, majesty and gentleness, authority and condescension. God hath thus ordered that his diverse excellencies, as he reveals himself in the face of Jesus Christ, should have a proportionable manifestation, herein providing for our necessities: He knew it to be of great consequence that our apprehensions of these diverse perfections of his nature should be duly proportioned one to another; a defect on the one hand, viz. Having much of a discovery of his love & grace, without a proportionable discovery of his awful majesty, and his holy and searching purity, would tend to spiritual pride, carnal confidence and presumption; and a defect on the other hand, viz. Having much of a discovery of his holy majesty, without a proportionable discovery of his grace, tends to unbelief, a sinful fearfulness and spirit of bondage. The revelation God has made of himself in his word, and the provision made for our spiritual welfare in the gospel is perfect, but yet the actual light and communications we have, are not perfect, but many ways exceeding imperfect and maimed. And experience plainly shews that Christians may have high experiences in some respects, and yet their circumstances may be unhappy in this regard, that their experiences and discoveries are no more general.

The third particular under this head relates to the "degenerating of experiences." Here he alludes not to the mere *decay* or gradual vanishing of experience by person's losing their sense of things: but by

Experiences growing by degrees worse and worse in their kind, more and more partial and deficient, in which things are more out of due proportion; and also have more and more of a corrupt mixture, the spiritual part decreases, and the other useless and hurtful parts greatly increase.—There is such a thing, and it is very frequent, as experience abundantly evidences: I have seen it in very many instances; and great are the mischiefs that have risen through want of being more aware of it.

He considers that in high experiences there is commonly, besides that which is good, a mixture of natural affections, of workings of the imaginations, and of a degree of self-righteousness or spiritual pride. "The devil" he says "often sets in, and works in the corrupt part and cherishes it to his utmost; till at length the experiences of some persons who began well, come to little else but violent motions of carnal affections with great heats of the imagination and a great degree of enthusiasm and swelling of spiritual pride; very much like some fruits which bud, blossom and kernel well, but afterwards are blasted with an excess of moisture; so that though the bulk is monstrously great, yet there is little else in it, but what is useless and unwholesome."

This is a very important remark: but with all due deference, we think it has sometimes been misapplied. Many of the admirers of Edwards have evidently been led to an *unnatural* suppression of animal affections; and, to doubt of *all high* affections because of the danger of impure mixtures of that which is imaginative, and that which is to be placed to the account of spiritual pride. But, on the other hand, is there not equal danger of lukewarmness and stupidity? And is such a state as this, actually to be preferred, to the one which these people are so much deprecating?—In the one, there is much evil—much wood and hay and stubble, by the final burning of which the possessor will suffer loss: but in the other, there is this:—"so then, because thou art lukewarm, and neither hot nor cold, behold I will spew thee out of my mouth."

Edwards was not half so much concerned about enthusiasm as many of his readers have been. To understand what particulars he alludes to under the head of enthusiasm, it must be borne in mind, that there were many extravagances that are not now to be found except in obscure denominations. And, as to spiritual pride, which in its most refined state, is always a blight and a mildew upon the soul, he had doubtless in view the more odious and monstrous exhibitions of it.

Having premised many things regarding inward experiences, which for the most part we have only hinted at, in the abstract, he proceeds to take notice of the external effects of experiences. Here he alludes to the strange influence of examples & customs, to the censuring of ministers because of their *deadness*—to the separation of the sheep from the goats, to praying that others "may be converted or *removed*," to lay-exhorting and to irreverent singing. As to the last of these we have given his remarks on the last page.

We have only room this week to subjoin the closing passage of this fourth part of the work, which has sometimes been quoted and commented upon, by the cold-hearted and the lukewarm; and to say respecting it, that the "extremes" alluded to, were far greater than any we are witnessing at the present day—that the author's apprehensions of *contrary* extremes were abundantly realized in a subsequent period of long coldness and declension: and that his views of a proper medium, could they be precisely ascertained, would not differ much from the present character of revivals in this and the New-England states. In confirmation of this last remark we need only refer our readers to what the author says in previous portions of the work, about immediate revelations, sudden impulses, of making much outcries, of many speaking together, of singing through the streets, of assuming behaviour, &c. &c.—things which at least in the Presbyterian, Congregational and Baptist denominations, are almost universally discarded. We fear that some who have quoted the opinions of this writer have taken as their *medium* the *extreme* of coldness which Edwards himself so much deprecated, and have been led to many wrong deductions through this mistake. The closing passage is as follows:

Thus I have taken particular notice of many of those things that have appeared to me to be amiss, in the management of our religious concerns, relating to the present revival of religion, and have taken liberty freely to express my thoughts upon them. Upon the whole it appears manifest to me, that things have as yet, never been set a-going in their right channel; if they had, and means had been blessed in proportion as they have been now, this work would have so prevailed, as before this time to have carried all afore it, and have triumphed over New-England as its conquest.

The devil in driving things to these extremes, besides the present hindrance of the work of God, has, I believe, had in view, a twofold mischief hereafter, in the issue of things; one with respect to those that are more cold in religion; to carry things to such an extreme, that people in general, at length, having their eyes opened, by the great excess, and seeing that things must needs be wrong, he might take the advantage to tempt them entirely to reject the whole work, as being all nothing but delusion and distraction. And another is with respect to those that have been very warm and zealous, of God's own children that have been out of the way, to sink them down in unbelief and darkness. The time is coming I doubt not, when the bigger part of them will be convinced of their errors; and then probably the devil will take advantage to lead them into a dreadful wilderness, and to puzzle and confound them about their own experiences, and the experiences of others; and to make them to doubt of many things that they ought not to doubt of, and even to tempt them with atheistical thoughts. I believe if all true Christians all over the land, should now at once have their eyes opened, fully to see all their errors, it would seem for the present to damp religion: The dark thoughts, that it would at first be an occasion of, and the inward doubts, difficulties and conflicts that would rise in their souls, would deaden their lively affections and joys, and would cause an appearance of a present decay of religion. But yet it would do God's saints great good in their latter end; it would fit them for more spiritual and excellent experiences, more humble and heavenly love, and unmixed joys, and would greatly tend to a more powerful, extensive and durable prevalence of vital piety.

I do not know but we shall be in danger by and by, after our eyes are fully opened to see our errors, to go to contrary extremes. The devil has driven the *pendulum* far beyond its proper point of rest;—and when he has carried it to the utmost length that he can, and it begins by its own weight to swing back, he probably will set in, and drive it with the utmost fury the other way; and so give us no rest; and if possible prevent our settling in a proper medium. What a poor, blind, weak and miserable creature is man, at his best estate! We are like poor helpless sheep; the devil is too subtle for us: What is our strength! What is our wisdom! How ready are we to go astray! How easily are we drawn aside, into innumerable snares, while we in the mean time are bold and confident, and doubt not but that we are right and safe!—We are foolish sheep in the midst of subtle serpents and cruel wolves, and do not know it. O how unfit are we to be left to ourselves! And how much do we stand in need of the wisdom, the power, the condescension, patience, forgiveness and gentleness of our good Shepherd!

DEATH OF MR. FROST, AT BOMBAY.

From the Missionary Herald for May.

The following letter from Messrs. Hall and Graves, by an oversight was not dated; but we suppose the mournful event which it describes, happened in the month of October, a few days before the time that Mr. Fisk, in a distant part of the same great missionary field, finished his earthly career. The letter is addressed to the Corresponding Secretary.

Dear Sir:—The hopes expressed in our letter concerning our now departed brother Frost, were but of very short continuance. After recovering so much, as to meet with us for business; and to resume a little his study of the language, and his labours in the mission, he was seized with more fatal symptoms. A cough, which commenced with his first illness, after some exposure in attending a funeral, never entirely left him; but it was so slight, as to occasion little concern, until he was seized with bleeding at the lungs. This returned after several intervals; and though the means used to prevent the recurrence of bleeding were at length successful, his other pulmonary symptoms continued to increase, and his strength gradually declined. On the 14th inst. from the discharge of an abscess he exhibited every appearance of being in the agonies of death, but in the course of an hour he revived somewhat, and was able, occasionally, to converse a little in a whisper, which he could do to the last. On Tuesday the 18th, he became more restless, and about sunset, without any special indications that he was in immediate danger of death, he said, "I cannot stay here, I must go," and almost in that instant expired.

Thus ended his life on earth; But we have strong confidence, that he then began to live with the saints above, whom he longed to join. In proof of this we have not merely the evidence of a life devoted to his Saviour, but also the conversation of a dying believer. This privilege, in regard to our brethren Newell and Nichols, a holy providence, by the nature of their disease, in a great measure denied us. But we were allowed intercourse with this brother to the very entrance of heaven. Several days before his death, being confident he should continue but a short time, he desired to see us all together. We met accordingly, and united in singing and prayer. At this precious season, he was not able to address us all collectively, but spoke in a whisper to one of us, who communicated his ideas to the rest. He requested, if he had wounded any of our feelings, to be forgiven. He appeared very affectionate, and much attached to all our concerns, especially that of the schools. He remarked, that his love for the mission had been increasing; and on another occasion, he expressed a confidence, that it would prosper. He said he had anticipated much enjoyment in the missionary meeting, which was about to take place, but, not being able to attend, he wished us to give his love to all who should be present.

During his long illness, he manifested a childlike submission and confidence in God, and much Christian humility. "How widely different," said he, in regard to his bodily suffering, "is my condition from that of those in hell, where I deserve to be." At other times, he said, "My life looks bad, but Jesus has washed me." "I may continue a day or two, but it is better to depart." In reply to the question, whether his desire to depart arose chiefly from his bodily pains, he said, "I wish to be where I shall serve God day and night." His emotions were at no time peculiarly rapturous, but he enjoyed a continual and steady confidence.

Having seen and felt, that there is a superabundance of missionary labor for Christian females in this country, and on enquiry, found that Mrs. Frost was desirous of remaining and laboring here after his decease, he expressed the highest gratification. He said he hoped she would not disbonour God by undue sorrow. On seeing her weep, he said, "Weep not for me, but for the heathen." He manifested an exquisite delight, especially towards the close of his illness, in prayer, and uniting with others in that duty, and in hearing the Scriptures read, and praises sung.

We have therefore occasion to mourn only for ourselves, thus early deprived of one, who would have zealously aided us in pointing out to the heathen the only way to life eternal. On these accounts, we would be deeply humble and mourn. We entreat the churches to fill up our vacancies, and to do more than fill them.

As the chapel was on the way to our burying ground, brother Frost's remains were conveyed there, and an address made in English, and one in Mahratta, with prayers and singing. A considerable number both of Europeans and natives were present.

We remain yours in the service of our blessed Saviour. G. HALL,
A. GRAVES."

SPEECH OF REV. MR. EDWARDS,

Of Andover, Massachusetts,

BEFORE THE AMERICAN TRACT SOCIETY,

New-York, May 10, 1826.

The object of this society, is to deliver immortal souls from a course of eternal sinning, and eternal suffering; to transform them into the perfect image of God, and raise them to a state of eternal holiness and bliss in heaven.

The means by which we are to accomplish this, is the dissemination of the truths which God has revealed, in the form of interesting and impressive tracts. I say *the truths which God has revealed;* for no other truths will accomplish this glorious end: such truths, for instance, as the utterly lost condition of sinners, their indispensable duty without delay to love God with all their heart, and soul, and strength and mind; the necessity of being born again, not of blood, nor of the will of the flesh, nor of the will of man, but of God: the infinite dignity, divine beauty, excellence, and glory of Him, on whom their help is laid; his amazing condescension in becoming a servant, and having not where to lay his head; his unparalleled kindness in bearing their sins in his own body on the tree, and having laid on him the iniquity of them all; the necessity of believing on him, in order to be interested in the blessings of his salvation; that every person to whom he is made known, is under immediate obligation to embrace him, repent of sin, and live, not to himself, but unto him that died for sinners and rose again; that a day is coming, when "all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, to the resurrection of damnation;" that the wicked shall go away into eternal punishment, and the righteous into eternal life. These are the truths, with kindred truths, in their divinely inspired aspect and connexion, stamped in bold relief on the face of religious tracts, and extended to every city, and town and village, and family, and soul, by which this society is to aid in renovating a world, and preparing a "multitude that no man can number," to shine in the beauty of holiness, and shout the triumphs of grace, to everlasting ages.

"FOLLY!" cries one, as he "stumbles on that stumbling stone." So cried his predecessors, eighteen hundred years ago, as they struck on the same stone of stumbling. But they were broken; and that stone cut out of the mountain without hands, waxed greater and greater. It is an everlasting work; and on it must rest the hopes of a ruined world. If man pronounce this foolishness, my answer is, it is the foolishness of God; wiser infinitely, than the wisdom of men, and it will shine with overgrowing brightness, an eternity after all the wisdom opposed to it has sunk into everlasting forgetfulness.

These, sir, were the truths which were proclaimed on the hills and in the valleys of Judea, by which the fishermen of Galilee, and men of like spirit, went out, and unarmed, in the face of an opposing world, planted the standard of the cross on the throne of the Cæsars. These are the truths which blazed at the reformation, scattered the darkness of papal midnight, and kindled a light that will 'grow brighter and brighter, even to the perfect day.'—These truths, as they go forth, "proclaiming deliverance to captives, the opening of the prison to them that are bound," and pointing them to "the Lamb of God, that taketh away the sin of the world," will cause tears of contrition to drop down from ten thousand eyes, and ten thousand hearts to pour forth their strains of gratitude, in alleluias to the Redeemer.

These truths it is our duty to extend, not merely because we have associated for this purpose, but because God has revealed them, and commanded us to extend them to every creature. And if I do not mistake, sir, there are some peculiar reasons why we, in this country, should extend them by means of religious tracts.

We are a great people; and if not blasted by our sins, shall become greater and greater, till the light of revealed truth, and the light of human science, the light of true religion and the light of civil and religious freedom shall blaze from one end of this continent to the other, and with a brightness that shall illumine the world. We are called by the God of heaven to make an experiment; and one of the most momentous that was ever entrusted to mortals.

Blessed with a country of almost unparalleled extent, capable of improvements greater than the sun ever saw; settled by a people of invincible energy, of ceaseless action, and untiring perseverance; enjoying civil and religious liberty to a greater extent than any other people on the globe, holding property of every description, and to any amount, in pure fee simple, with the strongest motives bearing upon the mass of minds to the highest possible effort, we must make a developement of character, such as creation never witnessed; and rise to a height of goodness and greatness, from which we shall be the benefactors of the world, and instruments in bearing its millions to glory, or from which we shall sink, under a weight of guilt, such as earth never bore, to endless perdition. Ah, then there would be shouting through all the world of darkness; and among all the sons of darkness through the universe; ages of darkness, which the gospel has heaved away, would roll backward, and cover millions in deep and everlasting gloom.

And are we in no danger of this? We are a Republic; with no government but that which rests on the will of the people; and which cannot be perpetuated without holiness among the people. Some may say it cannot without *public virtue*. But public virtue never did exist sufficient to perpetuate a Republican government, over such an extent of country as ours, without holiness, and it never will. This holiness is not the natural growth of a single heart in the land. No means will produce it but the means of God's appointment. Of these means a vast portion of our countrymen are now destitute. Millions and millions increasing every day, are destitute of that influence which is so essential to the preservation of all our social, civil and religious blessings.—Nor is this all, but each individual of these millions, has a soul worth a thousand worlds. And without holiness they had better had no existence; for they will spend it in weepings, and wailing and gnashing of teeth. While I speak it, I see them borne onward towards the close of their probation, destitute of that holiness without which none can see the Lord, and destitute of the means of holiness which God has appointed.

What then shall be done? send them living preachers? You have not got them. Thousands, with the ardor of Paul, of the eloquence and might in the Scriptures of Apollos, are needed to day, in order fully to supply this country. Do you say, "Encourage Education Societies, and pious young men for the ministry?"—By all means. Let the efforts be vastly increased, and prosecuted with all possible vigour, and generation after generation will pass away, before they can all have the regular and stated ministrations of the gospel. Do you say, "send them the Bible?"—By all means. Let efforts to extend it be increased and increased, till there shall not be a family, from one end of the land to the other, that has not the sacred volume.—But then multitudes will not read it; & multitudes more, will act directly against its holy dictates.

What then shall be done? Take the truths of the Bible, and, in thoughts that breathe, and words that burn, stamp them on the pages of Religious tracts. Multiply these tracts by hundreds, and millions; send them forth, attended, in answer to prayer, by the Holy Ghost sent down from heaven, to every city, and town, and neighborhood, and family, till all shall see Him who was rich, for their sake becoming poor, that they through his poverty, might be rich. And as they see him "bearing their sins in his own body on the tree," and hear him cry, "My God, my God, why hast thou forsaken me?" and the sun shrinks away, the rocks break asunder, and the dead start from their graves, there will be mourning; yes, there will be a very great mourning, and there will be a great turning unto the Lord our God.

Does any one say, that many parts of the land have the gospel, and therefore it is not needful to send tracts to them? A town in the very centre of one of the most favoured states in the Union, had the gospel. They had a minister of Christ; but like many of his brethren, he was ready to say,

"I have laboured in vain, and spent my strength for nought," till he obtained a religious tract and under the reading of that, eight persons were convinced of sin, and found no rest, till as it is hoped, they embraced the Saviour, and when he who was watching for their souls related this account, they were all members of the church, and adorning their profession by a godly example.

Another town had the gospel. Sermon after sermon was preached, but passed away unheeded, till a religious tract was read; when a revival of religion commenced, which issued, in the hopeful conversion of more than forty persons.

Another town had the gospel, and the ordinary means of grace, but the people grew stupid, and still more stupid, till a tract was read; and no less than twelve persons were made to feel, that "without holiness," they could not "see the Lord;" and they obtained no rest, till, as they hope, they became the sincere followers of Christ. Others became alarmed, the conviction spread to others, and to others, till it issued in the hopeful conversion of more than one hundred persons. Ministers of the gospel whose praise is in all the churches, have testified, that they have often found the distribution of tracts, apparently as useful as all their other labors. A president of one of our distinguished colleges, informed me, that during a revival of religion in college, religious tracts were circulated among the students, which were read with great eagerness and the most manifest adavantage.

Are not tracts then needful for such places? Yes, Mr. President, for *all* places. A man in the habit of distributing them among those who have not the gospel, once called at a cottage on the side of a mountain, and as usual asked the inmates if they loved the Lord Jesus Christ? "O yes," the woman replied, "he is precious to my soul, altogether lovely." He asked her what were the means of leading her to Christ. "A man," said she "once left here a small tract. When he was gone, my child read it aloud; and it made me feel as if I was lost for ever." Her impressions deepened and deepened, till she discovered the way of salvation through a crucified Redeemer, hopefully embraced him, and found rest to her soul. Her husband too said, "he gave me a tract, and since then, I hope the Lord has showed mercy to my soul." "O," said the woman, "that I could see that man again." "Well," said the man, "I am he."

Another man who had been in the habit of distributing Bibles and tracts among the destitute, was afterwards informed by letter that more than thirty individuals in one town, besides the writer of the letter and his wife, were all now rejoicing in hope, though his instrumentality. I know the man, sir, who has had evidence of more than one hopeful conversion from a tract, in a family which had not the gospel and had never seen a Bible. Tracts are useful, even here; and we must send them to every family throughout the country.

Does any one say, "This is impossible?" No it is not impossible. A single individual has been known to circulate 70,000 Tracts in a year. Suppose that each went into a family, and was read by three persons besides him who received it; this single individual may have been the means, through the instrumentality of Tracts, of preaching the unsearchable riches of Christ to 280,000 souls. Let this be continued for ten years, and this single individual might speak to 2,800,000, and tell them words by which they and those around them may be saved.

Religious Intelligence.

PRESBYTERIAN EDUCATION SOCIETY.

EIGHTH ANNUAL REPORT.

This Society is nominally auxiliary to the Education Board established by the General Assembly of the Presbyterian church, and makes an annual report of its proceedings to that body, reserving to itself, however, the unrestricted right of taking up any young men, who may give satisfactory evidence of piety and talents. The branches of the Society consist of Executive Committees appointed by the Board in different parts of the country, and of auxiliary societies voluntarily formed. These committees and auxiliaries are requested to give an account every year of the state of their funds, and the number of young men under their care. From the accounts thus furnished the annual report is prepared. Many of the committees and auxiliaries this year have made no return, and the report, therefore, gives but a partial view of the operations of the Society.

The Executive Committee of New York, since the formation of the Committee in 1819, have afforded assistance to 32 young men, of whom 8 were subsequently transferred to other Executive Committees. The Committee state that so far as has come to their knowledge, the conduct of the young men has been exemplary, and such as to justify the confidence placed in them; that nine or ten of them have completed their course of education, and have been licensed to preach the gospel; and that 14 now remain under their patronage.

The Executive Committee of Philadelphia, have 2 young men under their care.

The Executive Committee of Long Island, have one young man under their care. $47 70 remain in their treasury.

The Executive Committee of Morris and Essex have under their care 8 students, 2 of whom are at the Auburn Theological Seminary, and 6 at Bloomfield Academy. The amount of funds received during the year is $570. The Bloomfield Academy is within the bounds of this Committee, and considerable interest has been excited in its favour.

The Executive Committee of Hudson Presbytery, report one young man who has completed his collegiate course, and expects soon to enter upon his Theological studies at one of our Seminaries.

The Executive Committee of the Northern Associated Presbytery, have two students under their care.

The Western Education Society.—This important Branch of our institution continues to flourish. They have under their care 24 young men, all of whom are members of Hamilton College. Since the organization of the Society, it has assisted 34 who have completed their classical education, of whom 7 have also completed their Theological studies, and are now actively engaged in the work of the ministry. The amount of donations in cash and provisions to this Society during the past year, is about $1720.

The Executive Committee of Geneva have one young man under their care, who is now in the last stage of education. The Female Education Society have earned at their weekly meetings since the last report sixty-three dollars and forty-six cents.

The Executive Committee of Ontario assist 2 students, one of whom is pursuing his Collegiate, and the other his Theological studies.

The 'Rochester Education Society,' has now two young men under its care, both in college, and is prepared to support another. Two Auxiliary Societies and one Executive Committee have been formed during the past year.

The 'Young Men's Auxiliary Education Society of the city of New York' was organized in November last. This Society will become one of the most efficient Auxiliaries. They have seven young men under their care.

In January last, the Board received a communication from the Rev. Dr. Blackburn, of Louisville, Ky. in which he named several gentlemen in that vicinity as suitable persons to be associated together as a Branch of this Society, and they were accordingly appointed the 'Executive Committee of Louisville, Ky.'

As reports from all the branches of the Society have not been received, it is impossible to ascertain precisely the number of students under the patronage of the Society. Judging, however, from what have been received, and from former reports, the number is estimated at about one hundred and twenty-five.

As the different auxiliaries and Executive Committees generally retain the funds which they raise, in their own hands, and seldom report the amount to the parent society, it is impossible to ascertain accurately the whole income of the institution. It probably does not fall short, however, of $8000.

BAPTIST GENERAL CONVENTION.

The General Convention of the Baptist Denominations, adjourned on Tuesday the 9th inst. after a session of two weeks. Robert B. Semple, D. D. of Virginia, was chosen President, and the Rev. Howard Malcolm, Secretary. The officers of the Board of Managers for the next three years are—Rev. William Staughton, D. D. President; Rev. Jesse Mercer, Rev. Daniel Sharp, Rev. O. B. Brown, and Rev. Nathaniel Kendrick, D. D. Vice Presidents; Rev. Lucius Bolles, D. D. of Salem, Corresponding, and Rev. F. Wayland, Jr. Recording, Secretaries; and the Hon. Heman Lincoln, of Boston, Treasurer.

The most important acts which have passed during the present session are, as we understand, first: the removal of the seat of the Foreign Missions from Washington to Boston. This arrangement has for several years been somewhat in contemplation on account of the peculiar facilities for such operation, which Boston presents. It has now been completed with entire harmony and perfect unanimity.

Another measure of equal importance which has been effected is the entire separation of the Missionary and Education concerns of the convention. They had formerly been under the direction of the same body, but experience has for several years indicated that both would flourish much better apart. In pursuance of this conviction the Trustees of the Columbian College, who were originally nominated by the convention, were requested to vest the right of nomination in some other corporation, and the constitution of the Convention was so amended as to restrict its operations wholly to missionary exertion.

These alterations, after full discussion, were adopted without dissent, and entirely to the satisfaction of every party concerced. Resolutions were passed expressive of the interest of the convention in the suoces of the College, and various measures were with much prompness adopted, with the design of improving the state of its financial concerns.—*Com. Adv.*

GENERAL ASSEMBLY.

The Rev. Dr. M'Auley of this city was chosen Moderator. The final decision respecting the location of the Western Theological Seminary was postponed. It is fixed, however, that it is to be at one of three places, viz. Alleghanytown, opposite Pittsburgh; Walnut Hills, near Cincinnati, or Charleston in Indiana.—*N. Y. Obs.*

The Philadelphia Conference of the Methodist Episcopal Church closed its annual session on the 25th ult. It was distinguished, says the Messenger, for that harmony and Christian love which have been manifested on all former occasions. The number of members in society within the bounds of this Conference, is 29,113 whites, and 7,650 blacks. The number of travelling preachers is 101.

Rev. Mr. Truair, agent of the Seaman's Friend Society, is now on a visit to Charleston, S. C. for the purpose of exciting an interest in the general cause of Seamen, and of forming auxiliaries wherever it shall be deemed expedient. The Charleston Bethel Union has become auxiliary to that Society.

British "Home Missionary Society."—This Society was formed in 1819. From a notice in the London Evangelical Magazine for March, we learn that it employs forty Missionaries, and gives assistance to about thirty Ministers who are located.

[*N. Y. Obs.*

From the last Tabular account of the Society's Missions, it appears that thirty-one out of Forty Missionaries, preach in 267 villages, and in 24 counties, among a population of 146,330 souls, 20,000 hearers, that they have 63 Sunday Schools, in which 3062 Children are taught by 314 teachers, and that there are 201 villages yet destitute in the vicinity of their stations—villages in which Evangelical truth is not proclaimed by any denomination, and as far as numbers could be computed, these alone contain 64,613 inhabitants. In 3 stations the returns are not calculated.

METHODIST MISSIONARY SOCIETY.

The "Missionary Society of the Methodist Episcopal Church," held its seventh anniversary meeting on Monday evening in the church in John street. Bishop M'Kendree, the President of the Society, in the chair. After prayer by Bishop Soule, and an introductory address by Bishop Hedding, the Report was read by the Rev. Dr. Bangs. From this document we learn that the whole number of missionaries employed by the Society is 21; of whom one is stationed among the Mohawks and Missisaugahs in Upper Canada; two at Upper Sandusky, among the Wyandots; three among Cherokees; two at Asbury, among the Creeks; one among the Choctaws; one among the Potawatamies; and the remainder in destitute white settlements.—The expenditures of the year were $5,510 and the receipts $4,969.—Addresses were delivered by the Rev. Samuel Lucky of New Haven, the Rev. Wilbur Fisk, of Wilbraham, Mass. and the Rev. Samuel Merwin, of Philadelphia.—The Report and Addresses are to be published.

The Asia, from Philadelphia, arrived at Calcutta, December 2d. The Rev. Mr. Boardman, and Mrs. Boardman, missionaries to Burmah, under the patronage of the Baptist General Convention, and Mr. Haines and Mr. Flower, were passengers.

[*Star.*

Connecticut Sunday School Union.—The Second Anniversary was held in New-Haven on the 4th inst. It appeared from the Report, that the Union now numbers 51 Auxiliaries; there were, last year, but 32. The number of Teachers is about 1200; and of Scholars, not far from 7000.

THE AMERICAN COLONY.

Extract of a statement of the Board of Managers of the American Colonization Society:—"During the past year, two churches have been built. Five schools are in active operation, besides Sabbath schools: the children, emigrant and native, the latter 60 in number, are well instructed. The adults are busily engaged in finishing and improving their dwellings and property.—Mechanics receive $2 per day, laborers 75 cents to $1, 25, with constant employment. The whole prospect is animating to the resident, and imposing to the numerous foreigners who resort to Monrovia. A vessel of ten tons, called the St. Paul, admirably fitted for the coasting trade and for procuring supplies, has been built by one of the colonists, according to the plan and under the direction of the agent. Several other boats belong to the establishment. Fort Stockton has been rebuilt, so as to be one of the most conspicuous objects on the Cape, and with some other fortifications, renders the town perfectly secure, against any foe. Two well disciplined companies, one of infantry, the other of artillery, present an active force, ready for any service, at a moment's warning."

MORE PERSECUTION.

It is stated that "Sixty families in Germany, having adopted a new religion, have been driven from their village. Government have sent some Ecclesiastics to reconvert them, who have been unsuccessful. Another is to be sent, and if he fails, the fanatics are to be conducted to Wallachia by a military force.

The Rev. Dr. Cannon was inaugurated into office as Professor of Ecclesiastical History, Pastoral Theology, and Church Government, in the Theological Seminary of the Reformed Dutch Church, on the 3d inst.

Rev. Dr. Broadhead, formerly of Philadelphia, has accepted the call of the Reformed Dutch Church in Broome Street, and we understand that he will be installed in the course of a few weeks.—*N. Y. Obs.*

At Hartford, Conn. on the 30th ult, after an Address by Mr. Elias Boudinot, a collection of $75 was taken up for the benefit of the Cherokees. In New Haven, $52.

The receipts of the United foreign Mission Society from March 15th to April 30th, amounted to $2,89,17.

At the late meeting of the Hudson Presbytery, in Goshen N. Y. Mr. William Torrey, of Bethany, Pa. recently from the Theological Seminary at Andover, and Mr. Michael Carpenter of Goshen, were licensed to preach the Gospel.

In consequence of the low state of the funds in the Bangor Theological Seminary, the Rev. Bancroft Fowler has resigned his office as Professor of Classical Literature; and that a Tutor is to be appointed, to instruct in the same department.

A new mission school has been opened in the Cherokee nation, under the direction of Rev. F. A. Owen, containing 20 scholars.

The Rev. Wm. B. Sprague, of West-Springfield, Mass. has been invited to the pastoral charge of the Cedar-street church, New-York.

Revivals.

Communicated for the Connecticut Observer.

DARTMOUTH COLLEGE.

A highly respectable officer in this College writes thus respecting the revival:—

"The good work goes on with astonishing power. I never saw the like. I know not how to speak of it. Last week was a time of wonders. I suppose not less than thirty were brought out rejoicing in the course of the week. I never saw such a shaking of hopes among professors of religion. The stoutest hearts are bowed. Opposers, scoffers, and *Universalists* are *cut down*. The very standard bearer of opposition in College was brought down last week and is rejoicing in hope. And almost every one of his associates is either rejoicing, or trembling. A student, who has been a Universalist and a reviler has just been to see me in great agony. I never witnessed such signal answers to prayer. But I cannot go into particulars."

By a letter to one of the Editors of the Recorder & Telegraph, dated Williamstown May 2, 1826, it appears that "72 individuals, including 14 members of College, were propounded, on the preceding Sabbath, to join the Rev. Mr. Gridley's church. Of the other members of College who have shared in the work, some chose to defer uniting for a season, and others expect to make a profession at home. In like manner, many in the town who are expected to come forward hereafter, thought proper, for various reasons, to delay."

REVIVAL IN PAWTUCKET.

For a few months past a gradual work of grace has been prevailing in that place, and it is hoped it may yet continue, although the prospect has somewhat diminished. About fifty persons, mostly young, have united with the Episcopal and the three Baptist Churches. More than half the whole number have been received by Rev. Mr. Porter.—*R. I. Messenger.*

REVIVAL IN STURBRIDGE.

Extract of a letter to the Editors of the Recorder & Telegraph, dated Sturbridge, Mass. April 24, 1826.

"It is pleasing to state that God is performing an interesting work of grace in this town. The work commenced about four months since, and still continues. So far as I have been able to see and judge, it has from the beginning been strikingly marked with the features of a genuine work of God—great stillness and deep solemnity. The children of God truly have great reason to rejoice and give glory to his name.

Yours, &c. Otis Lane.

REVIVAL IN RUTLAND, VT.

Extract of a letter from a lady in Rutland, Vt. to her neice in Orange, in this county, dated April 16th.

"You have probably heard of the revivals in this village and other parts of the town. The Lord has done wonders in this place the winter past, in comparison to what has ever before been witnessed here. You would be surprised to see the Court-house filled with hearers two evenings in the week, and the school-house as many more, of all ranks, ages and conditions.—Probably when you were here, an evening meeting was scarcely known in our village. I believe there are about one hundred hopeful converts in this parish, and probably as many more in the other. We have faithful preaching, and Christians seem to be engaged in promoting the great object: we still look for more of the outpouring of the spirit—meetings are very generally attended.—*Rel. Intel.*

By a letter from Longmeadow, "dated May 6th, we learn that the revival which has been going on in that place for about two months past, commenced *with a little boy, on reading a Sabbath School book.* Soon after, the church observed a day of fasting and prayer, which seemed to be attended with good effect. The number of hopeful converts is between 30 and 40."

The work at Bowdoin College commenced on the day appointed for prayer for the Colleges. The Brunswick Herald stated the 9th inst. that ten students were indulging a hope.

WESTERN RECORDER.

UTICA: TUESDAY, MAY 30, 1826.

Utica Bible Class Association.—A most interesting meeting of this Association took place last sabbath, when an address was made, and a report read, which speak volumes in favor of Biblical instruction. The Association was organized one year since, consisting of about 30 members. The numbers have since increased to 94. Of these, 68 are now hopefully pious—leaving only 26 without hope; and some of the latter under serious impressions. Only 12 were pious at the time of their joining the classes, and 56 are subjects of the existing revival—*Fifty-six out of Eighty-two.* What a blessing! More than two thirds of the unconverted members of the association made the hopeful subjects of renewing grace during the first year of the existence of the institution! Reader, have you ever done any thing for the promotion of Bible Classes?

Utica Auxiliary Tract Society.—A new organization of this society, took place last week, and the occasion, as will be inferred from the subjoined communication, was one of uncommon interest. It does appear to us that community are not yet awake to this subject. Special exertions for the cause of tracts ought to be made in every village and neighborhood throughout the country.

For the Western Recorder.

The Utica Tract Society, auxiliary to the American Tract Society, at New York, held a meeting on Thursday last, and adopted the Constitution recommended by the parent institution, embracing members of different denominations. The meeting was rendered extremely interesting by the good feeling which existed, and the animated addresses from the parent society's Agent, and others.

The officers chosen are members of different Religious Societies in the village. A subscription was opened in aid of the funds of the society, and $180 dollars is subscribed. A large depository of tracts is established. Auxiliary societies and other soceties and individuals who wish to obtain Tracts, will be furnished on the same terms as they are by the parent society.

All the Tract Societies in this region of country, and particularly those in the county, are earnestly invited to become auxiliary to the Utica Society, and to take immediate measures to extend their own operations. The Agent of the parent institution, Rev. Mr. Eastman is now on a tour through this region, for the purpose of soliciting donations, reviving old societies, and of forming new ones, and aiding the cause of tracts in such other way as may be thought expedient. It is hoped that the friends of Zion will afford him every facility in their power, and that no time will be lost in entering on this good work of the Lord. While the Spirit of God is coming down upon us with its almighty influence, while sinners are crying out in the anguish of their souls, what must we do to be saved? we cannot but feel that there are thousands and millions of souls in other places, equally precious, rushing down to hell. Awake then Christian, to the importance of sending to every immortal being, these soul-redeeming messengers.

All orders for Tracts, and all communications should be addressed to Edward Vernon, Society's Depository, No. 66 Genesee street, Utica.

Utica, May 30, 1826.

The subject of the following communication is one of still greater importance than that of the preceding.

For the Western Recorder.

HOME MISSIONS.

I perceive, Mr. Editor, by your last paper, that a *Convention* of the friends of Zion, is appointed to meet at this place at 11 o'clock, on the 1st Wednesday of June (one week from to-morrow,) to take into consideration the subject of Domestic Missions,—to make an effort in this section of the country, auxiliary to the American Home Missionary Society, and that clergymen and laymen who feel an interest in this good object are invited to attend.

This convention is appointed to meet on certainly very important business. For one, I rejoice in prospect of it, and I desire your notice of it may be seen, and read, and regarded, in all the region round about, and that the first Wednesday of June may witness a large body of good men, both in and out of the ministry, prepared to act intelligently and with vigour on this subject. The present is an eventful crisis in this important and rising section of the church. God is pouring out his Holy Spirit on these thirsty hills of Zion, and giving to his servants and to his handmaidens a spirit of zeal, of self-denial and devotedness, that they before have not experienced. They are now prepared to expect great things, and in the name of the Lord, and by his strength attempt them,—to say unto Zion, "arise, shine for thy light is come, and the glory of the Lord is risen upon thee." "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up a standard for the people. Say ye to the daughter of Zion, behold thy salvation cometh." It is time to think of the waste and desolate heritages of the land, and "prepare the way of the Lord" among them. The blessing of the Great Head of the Church is eminently on this work. The heads and hearts of the wise and good, are increasingly intent upon it. It is the salvation of our country, and ourselves, and of those who shall live when we are dead: and as the Lord is now returning to us double in mercy for all our sins, let us bring Him too the offering of a full heart, and a devoted life, and let our sympathies flow out toward those who have neither the ministry of the word, nor the accompanying influences of the Holy Spirit.

Some questions of importance may also come before the contemplated convention, as to the most efficient method of co-operating with the parent Institution. Let there be much prayer offered, then, that a right direction may be given to the ark of God in this thing, and in the spirit of prayer and harmony and love, let this convention meet and deliberate and act, mainly intent on coming up to the help of the Lord in this work, and urging onward in the most efficient way the cause of Domestic Missions.

Utica is now hallowed ground, and coming up hither on this errand in a proper spirit, we may hope both to get and do good, and may expect to find the presence of the Lord with us, and to go before us, and mark out our way before us in this effort to send out streams of life and comfort into the parched wilderness, and make glad the desolate heritages of the land.

Brainard.

For the Western Recorder.

Mr. Editor,—In the last number of the Recorder, it is stated that the Secretary of War, Mr. Barbour, is recommending measures for "rescuing from oblivion specimens of Indian poetry and eloquence," and "for taking the likenesses of the chiefs of the principal tribes by a first-rate artist," that posterity may be made acquainted with an interesting race, which a few generations to come will be deprived forever of seeing. So important, in the opinion of the Secretary, is this object, that "no time is to be lost."

While reading this article, the following reflections rushed upon my mind.

Is this interesting race of men in the opinion of our statesmen soon to become extinct? Does not every christian blush at the thought of making exertions to preserve the poetry and eloquence and portraits of Indians, and of neglecting any means in our power to preserve these tribes from extinction, and raise them to honor and happiness in the kingdom of God?

O, Saviour of the world! where is the benevolence of thy followers? Whither has the compassion of American Christians fled?

Shall our statesmen manifest more zeal to gratify the curiosity of future generations by presenting to them the poetry and eloquence and portraits of our red brethren, than Christians do to raise them to the privileges of civilized men, and make them partakers of all the blessings promised to the household of faith? Is not the salvation of one of the souls of these Indians more important in the eye of Christian faith, than the preservation of their poetry and the external appearance of their bodies? Ought not every Christian then to say in the language of the Secretary that "no time is to be lost," in bestowing the blessings of civilization and Christianity upon these tribes, and thus rescuing them from impending ruin?

If we neglect the opportunity God is giving us of saving these tribes from temporal and eternal ruin, and present to our posterity no higher evidence of our interest in this portion of our race, than preserving specimens of their poetry and eloquence and external appearance, what will they think of our benevolence? H.

one spark of love should animate their breasts, will they not charge us with cruelty? Will they not ask, Why did not our fathers seize the precious opportunity God gave them of evangelizing this interesting race, that we might have mingled our voices with theirs in the general assembly and church of the first born in heaven?

O, Spirit of the Lord! infuse into the hearts of American Christians a holy compassion for these poor outcasts, and inspire them with a zeal for their salvation becoming the importance of the object.

Infant Schools.—The subject of infant schools welch is beginning to attract considerable attention in New York, is not inapplicable to the present state of things in the more populous villages in the country. They are intended for the poor and depraved classes of community who cannot, or will not bestow due attention to the training of their offspring. Chidren are admitted from the early age of eighteen months to that of seven years; and from the experiments which have been made with them in England, it can no longer be doubted that much instruction can be conveyed and much good done, even at the earliest of these two periods. The mind of the infant is wonderfully inclined to imitation; when not properly directed, it will of course be employed about wrong objects; and when we recollect that the classes of society alluded to, whether engaged in labor or dissipation, are much away from home, and much in the habit of leaving their young children, to self-direction, or to the care of unsuitablele persons, during most of the day; and when we recollect too, that these classes occupy a considerable portion of the population of our largest villages, it would seem that no farther motive is wanting to cause us to engage in the subject—especially, as these little children have immortal souls and are as liable to die as any that are older.

Fourth of July.—It is gratifying to learn from several of the religious papers, that arrangements are to be made in many places, for a religious celebration of our nation's birth day. This is as it should be; and, in many instances we conclude, the occasion will give rise to thank offerings for the benefit of Africans, the only race among us who are destitute of the blessing we so highly prize.

Albany Prison Discipline Society.—At a meeting of this Society on the 11th inst. an interesting report was made on the state of the city prison, from which it appears there are the following radical defects in the system of management that call for a remedy:

1st. The confinement of persons committed for *trial*, in the same room with *convicts*.

2d. The confining of *many persons* in the *same room*.

3d. The *want of employment* for the convicts; and,

4th. The imprisonment of *insane* persons, who are not fit to go at large.

These practices, though common, are attended with serious mischief. To say nothing of the inhumanity of thus imprisoning those who have the calamity to be insane; it is obvious that every human creature requires employment; and that the associating of untried persons with those who are convicted; and placing all these in some respects on a level with each other and with the afflicted innocent, is confounding every idea of punitive justice, and actually converting a prison into a school of villany—Such schools in fact, are most of the prisons of this country and in Europe, as may easily be shown from authentic documents; and the multiplication of crimes, will continue to be felt as an unavoidable consequence, till the evil shall have been removed.

Common Schools.—We are informed that Mr. M. R. Bartlett, of this village, author of the Young Ladies' Astronomy, Practical Reader, &c. is now engaged in preparing for the press, at the instance of His Excellency the Governor, an entire system of education for common schools.

We hope the following article will be copied into all newspapers for the perusal of every good citizen of these United States.

[*From the Columbian Star.*

SUNDAY VISIT TO THE TOMB OF WASHINGTON.

On Sunday last, a party, consisting of about thirty members of Congress, of both Houses, hired the steam-boat, Surprise, and took an excursion down the Potomac, with the design of visiting Mount Vernon. Intimation was given by the Captain, that Judge Washington, the proprietor of the place, had forbidden all persons from visiting it on the Sabbath. A committee was accordingly appointed to wait on the Judge, and ask permission to land, that the company might "pay their respects to the seat of the Father of their Independence."

We are told that the Judge peremptorily refused to comply with their request. Considerable excitement has been produced by this refusal, occasioned, it is said, by the *manner* in which it was given. That is a matter belonging solely to the parties concerned; but we sincerely rejoice that Judge Washington has given such full and unequivocal demonstration of his regard for the Christian Sabbath. Could the Spirit of that man, whom we all delight to honour, and to whose tomb we feel it a pleasure, at proper seasons, to repair, have looked down last Sabbath upon the calm bosom of the Potomac, would he have felt honoured by the spectacle which was there exhibited? Judge Washington will receive the heartiest thanks of the moral and religious part of the community, and we hope that he may never again be under the necessity of reminding Members that the Sabbath is a day to be kept holy unto the Lord.

So say we; and we wish that there were more men of his stamp in every portion of the country.

Political.

It would appear from the foreign journals, that some disturbances are still apprehended in the Russian dominions; and that the east of Europe and the Turkish dominions bid fair to become the seat of an extensive war. Spain and Portugal are also in rather a disturbed state, so that it seems not improbable that a new "balance of power" will be instituted.

We stated in a postscript last week, that authentic accounts of the fall of Missolonghi had been received. Some doubt as to the reality of this event has since arisen from the discovery of a discrepancy in the statements; but we fear that the news is too true.

Congress, it will be seen, adjourned on the 22d. What have they done? A mass of business has been before them, and a multitude of details have been seen in their proceedings; but as to business of an important national character, we are sorry to say that nothing, or next to nothing, has been done.

CONGRESS.

In the Senate, on Saturday last the Hon. Nathaniel Macon, of North Carolina, was elected President, pro tem. after seventeen ballotings, he having received a majority of two votes on the last ballot. A large number of bills were passed, and both Houses continued in session until five o'clock Sunday morning; thus setting an example of a public violation of the Sabbath of the most deleterious tendency. One or two members, during the sitting, expressed a belief that it is unconstitutional, and at variance with the rules of the House to legislate on Sunday. The Speaker however decided, that although not usual to legislate on that day, it is fully competent for the House to do so, (the laws of God notwithstanding).

Among the most important of the private bills which were acted on, was that for the relief of Mr. Monroe, late President of the United States. His claim for arrears due to him was about $16,000. As this was due fifteen or sixteen years ago, the committee which reported the bill, added the interest the appropriation. This item of interest was stricken out on motion of Mr. Whittlesey, of Ohio; and the bill passed without it. The Senate amended the bill by inserting an additional sum of about $14,000 nearly equivalent to the interest, making the aggregate amount of appropriation somewhat more than $29,000. The House insisted on its own bill, and the Senate insisted on the amendment, but the House finally receded and adopted the larger sum, as inserted by the Senate.

On Monday both Houses adjourned sine die.

FOREIGN.

London contains 1,263,595 inhabitants, covering a space of more than seven leagues: with 70 public squares, 8000 streets, 160,000 houses, 394 churches, 14 courts of justice, 14 markets, 14 prisons, 30 learned societies, 299 charity schools, 147 hospitals and infirmaries, and 1700 other establishments for the aid of distressed persons.

The number of children who die annually in Russia, amounts to little short of one fourth of the whole mortality in the empire, and is supposed to be owing to the three immersions in cold water which they undergo at the time of baptism. Among the more enlightened classes warm water is now introduced.

An arrival from Havre supplies a few items:

Gen. Lafayette was so unwell at the last accounts, as to be unable to leave his house.

France.—In the Chamber of Deputies March 25th petitions were presented from Paris, and from Havre, for a more effectual prohibition of the slave trade. A member stated that more than 30 vessels had fitted out for this trade from Nantz within a year: and that French slave vessels when pursued threw their slaves overboard!

The *Pilot*, by our countryman Cooper, has been published in Paris.

The Duke of Orleans has contributed 5000 francs for a fund to purchase provision for the Greeks at Missolonghi.

It is said that a new treaty is to be formed between France and Spain, by which the occupation of the latter will be prolonged several years.

The duke of Montmorency, fell down dead while at church in Paris, on the 24th March. His funeral was celebrated with great pomp. The number of private carriages in the train exceeded 900.

Russia.—The emperor Nicholas affords great encouragement to literary, scientific, and philanthropic associations. His Majesty has recently announced to the Society of Fine Arts his intention to make it an annual donation of 5000 rubles, in addition to the 5000 granted by an imperial Ukase, dated April 5, 1822.

Intolerance.—The governor of Cuba published a proclamation on the 18th April, prohibiting the importation of "all books which oppose the Catholic religion, the royalty, rights and prerogatives of the sovereign, or which in any other manner defend the rebellion of vassals or nations."

Extract of a letter from William Taylor, Esq. Consul of the United States, to his friend in Baltimore, dated

AREQUIPA, 15 Feb. 1826.

"I have just returned from Cuzco, an ancient and populous city, about 300 miles from this city, over a miserable road and dreary country.—Owing to our mules being heavily burthened, and meeeting with much snow and hail on the Cordilleras, we did not average more than 15 miles per day. I was in Cuzco nearly three months—business is dull there, and until the mines were worked, which are in a fair way, it will remain so. I visited the ruins of the temple of the sun, the church of St. Domingo, the Inca's palace, council house, &c. &c. The masonry of the temple of the sun, is beautifully and substantially put together, the stones cut and grooved so nicely, that I in vain endeavoured to force a needle betwixt them. The art of doing this work is lost—it is said they used the juice of a certain herb, the acid of which, softened the stones. No European ever equalled it.

The London papers contain the following obituary notice:—

Death of the Dowager Viscountess Cremorne.—On Friday, the 14th inst. died at her house in Stanhope street, May fair, in the 86th year of her age, the Right Honorable Philadelphia Hannah, relict of the late Thomas Viscount Cremorne, and Baron Dartrey, of the Kingdom of Ireland. Her ladyship was the grand-daughter of Wm. Penn, founder of Pennsylvania, in North America, and was born in its capital of Philadelphia, after which city she was named. Those to whom she was known will be sensible of the difficulty of briefly delineating a character, combining so peculiar a variety of attractive and endearing qualities adapted to every order in society, from the highest to the lowest.

DOMESTIC.

WHAT NEXT? The following petitions were presented to the Legislature of Connecticut, praying for an act of incorporation. On the 8th inst. "The petition of the North Stonington Society, for a Lottery towards the permanent support of the clergy." On the 10th "The petition of the Baptist Society of North Stonington, for a Lottery to build a Meeting-House."

A boat arrived here a few days since with 80 passengers, emigrants from Vermont, the captain of which informed us that another load would be in readiness to embark as soon as he could return.—*Roch. Tel.*

Professor Eaton of the Rensselaer School at Troy, and the Students of that institution, arrived in this village on the morning of the 13th inst. on a Botanical and Geological excursion along the Erie Canal, thro' the western part of this state.—*Roch. Alb.*

An act has passed the Legislature of Louisiana prohibiting under the penalty of one thousand dollars and imprisonment for two years, the introduction of slaves into the state for sale. *Bona fide* emigrants are however still permitted to bring their slaves with them into the state.

American Gold.—Of the gold coinage of the mint during the last year, seventeen thousand dollars was from the product of the gold mines of North Carolina.—*Niles.*

Fire in the mountains.—The woods on the Highlands and the Catskill mountains have been on fire for near a week past; as also the neighbourhood of Fort Montgomery creek, opposite Anthony's Nose, and some parts of New Jersey.

The estimated expense of the Chesapeake and Ohio Canal, is about $32,000,000; $8,000,000 to the eastern base of the mountain; about 18 or 20 millions to its western base, and 4 millions to navigable western waters. There must be a tunnel through the mountain of four miles in length, with which shafts of 800 feet in depth, will communicate at distances of 180 yards.

We are pleased to hear that Capt. Partridge's institution at Middletown, is in a very flourishing condition: there are now upwards of 300 members, and applications are daily made for admission.

Attempts are making in North Carolina to have the practice of treating at elections suppressed by law.

COOPER, the novelist, is to leave this country, with his family, on the first of June, for England.

A bill has passed the house of Assembly of Connecticut to abolish the imprisonment of females for debt.

A law has passed the Colombian Congress prohibiting persons of either sex from dedicating themselves to a monastic life, until they have attained the age of twenty-five years.

The Influenza is said to rage violently in the western counties of Georgia, and to resemble the *cold plague* which prevailed at the north in 1812 and 1813.

The Legislature of Connecticut has appointed a Committee, consisting of Messrs. Perkins, Pitkin, Kimberly, Raymond, Woodruff, Eaton, Dana and Parish, to investigate the conduct of the Directors and Agents of the Eagle and Derby Banks.

It is in contemplation to continue the line of the Hampshire and Hampden canal from Northampton, through the towns of Hatfield, Wheatley, Deerfield, Greenfield, and Doncaster, to the north line of Vermont.

Some Date Trees, planted in New-Orleans about seven years since, are this season in blossom. This tree grows slowly, and is said to produce in 12 years from planting, but will live and bear 300 years. Besides the value of its fruits, mats and baskets are made of the fibres, and the trunk is good for building or fire-wood. Its appearance is beautiful, elevating its trunk 30 or 40 feet without branches; the leaves, which spring out at the top, form a kind of capital to the pillar.

A "BEASTLY" BUSINESS.

The following fact has been mentioned to us, by a gentleman in whom we repose perfect confidence. A man pretty well advanced in years, residing in Spartanburg District, South Carolina, who is habitually addicted to intoxication, being, a few weeks since, about trading a horse to a stranger, who was to call on a certain day and view him, and wishing the animal, which was rather poor, to make as respectable an appearance as possible, directed his son to wet up some meal, oats, &c. to give the horse, to "swell him out;" in pursuance of these directions, the son, who, like the father, had "*a DRAP in his eye*," got the meal, &c. and took a bowl (as he thought) of water to "wet up the feed,"—but instead of *water*, the bowl contained *whiskey*, from which the old man had been taking copious potations. The consequence of this mistake was, that shortly after the horse had eaten the mess, he became as drunk as his master; he would caper about the yard, fall down, jump up again, and exhibit every species of fantastic trick which it were possible for a horse to go through. He finally ran into the dwelling-house, (the door being open,) and there renewing, before his inebriated master, his odd capers, the old man became very much frightened, imagining, on the spur of the moment, that Beelzebub himself had called on him, and seizing an axe, beat the horse's brains out.

Western Carolinian.

Family Mill.—'Every man his own miller'—Under this head the Gardiner Chronicle has a description of a flour mill invented by Mr. David Flagg, accompanied with a plate—cost $35. It is turned with a crank, by a man or boy, and will grind two bushels of grain in an hour; it is about the size of a dining table. It might almost be called "the pocket gristmill." Hereafter, perhaps, instead of people going to mill, the mill will come to them. It may be very useful in places distant from water power, in new countries and in times of drought when streams are low.

MARRIED,

At Syracuse, on Sunday the 14th inst. Mr. *Harvey H. Merrell*, merchant of this village, to Miss *Agusta Matilda Beebee*, of the former place.

On Thursday evening week by Rev. S. C. Aikin, Mr. *Silas Clarke*, merchant of Watertown, to Miss *Joanna Sickles*, of this place.

On the evening of the 4th inst. at Wye House, Talbot co. Md. Lieut. *Charles Lowndes*, U. S. Navy, to *Sarah S.* 2d daughter of the Hon. Edward Lloyd.

On Monday, 15th inst. at Livingston's Manor, Columbia co. by the Rev. Mr. Kittle, Mr. *Oliver Steele*, of Albany, to Miss *Mary Augusta*, daughter of M. Livingston, Esq.

At Schenectady, on Tuesday evening, 9th inst. Mr. *Thomas Houston*, to Miss *Jane Anna Rowan*, daughter of the Rev. Dr. Rowan, of New York.

At Waterloo, on the 1st inst. Mr. *George Nichols*, (house of Wasson and Nichols, Augusta, Ga.) to Miss *Mary S.* daughter of Reuben Swift, Esq. of the former place.

DEATHS.

At Worcester, Mass., on Wednesday last, Rev. *Aratius B. Hull*, Pastor of the First Congregational Church in that town. Mr. Hull graduated at Yale College in 1807, and was for six years a tutor in that institution. He was settled in Worcester in 1821. Few men have been so generally beloved. His health failed him for a considerable time before his death; but in the Christian patience, resignation and hope, which he continually manifested, his friends find the best evidence that he has left earth for heaven.

Near Nashville, Tenn. Mrs. Eliza M'Iver, in the 18th year of herage. On the 16th March this lady was married to Evander M'Iver, Esq. was taken sick in the afternoon of the same day and expired on the afternoon of the 28th.

At Bethlehem, Connecticut, David Bellamy, aged 75. Mr. B. was the eldest son of Rev. Dr. Bellamy, well known as one of the ablest divines which New England has produced. Strength of mind, for which the father was so much distinguished, was also manifest in the son.

At Winnsborough, S. C. March 29, George Fitz, A. M. Rector of Mount Zion College, in that place, and son of Currier Fitz, Esq. of Londonderry, N. H. aged 25 years. Mr. Fitz graduated at Dartmouth College in 1822. He was a young man of much promise.

ADDITIONAL AGENTS.

Leverett Hull, Auburn,
Benoni Smith, Esq. The Square, Scipio.

HASTINGS & TRACY,

HAVE just received at their store, No. 40, Genesee street, Utica, an extensive assortment of

BOOKS AND STATIONARY,

which they will sell at reduced prices, for cash; among which are the following *BOOKS.*

Horne's Introduction to the Bible,
Hebrew Bible, with points,
Alexander's Evidences of the Chr. religion,
Robinson's Wahl's Lexicon,
Cruden's Concordance,
Gregory's Letters,
Nettleton's Hymns,
Justina, or the will,
Wardlaw's Lectures,
Dwight's Theology, at $10 bound,
Cavalla's Philosophy,
Scottish Orphans,
Edwards against Chauncey,
Mittford's Greece,
Goldsmith's Nature displayed,
Moore's Life of Sheridan,
Count Segur's History of Bonaparte's Campaign in Russia,
A view of the History, Literature, and Religion of the Hindoos, by Rev. Wm. Ward, late Missionary, &c.
Clarke's Commentary on the N. Testament,
Scenes in America,
The complete works of Dr. Johnson,
Irving's Orations,
Winer's Greek Grammar of the N. Test.
Cecil's Works,
" Remains,
Jowett's Researches in Asia,
Tour around Hawaii,
Ernestie—View of the Human Heart,
Religious Scenes,
Lee's Revival Sermons,
Magee on the Atonement,
Susan Gray,
Jacob's Greek Reader,
Justice's Manual,
Day's Mathematics, &c. &c.

STATIONARY.

Ivory Paper; Bristoll Board; Silver Pencil Cases; Lead Pencils; Common Hair do.; Pith Paper; Fancy Paper, a variety of colors; Morocco do.; Embossed do.; Drawing do.: Water Paints; American and English Penknives; Steel Pens; Glass Inkstands; Pocket do.; Wedgewood do.; Scissors; Pocket Combs; Mathematical Instruments; Gunter Scales; Dividers; Paints in separate cakes; Protractors; Pocket Books; Office Tape; Red and Black Sealing Wax; Wafer Stamps; Pink Saucers; Durable Ink; Maynard & Noyes' Ink Powder; Portable Pens; Quills; Red Ink Powder, &c. &c. &c.

PAPER, of various qualities and prices.

Imperial Writing,
Royal do.
Medium do.
Folio Post do.
Demy do.
Cap do.
Letter do.

Utica, May 30, 1826.

Rensselaer Oswego Academy.

THIS institution, which was incorporated at the late session of the Legislature of this state, is now under the immediate direction of Mr. *Mason W. Southworth*, late of Hamilton College, a gentleman of good talents and fair character, and an able instructor. Parents and Guardians, who shall entrust Mr. Southworth with their scholars, may rest assured that he will make every exertion for their improvement, and that their morals will be strictly guarded. Terms of tuition, $3 per quarter for all the common branches of English studies, and $4 for Latin and Greek, and the higher branches of mathematics.

Board in good families may be had at the most reduced price.

The Trustees have full confidence in saying, that no institution of the kind in this section of country, offers superior advantuges for improvement in the branches usually taught in Academies.

PETER PRATT,
AVERY SKINNER,
G. B. DAVIS,
D. R. DIXON,
ELIAS BREWSTER } Trustees.

Mexico, May 13, 1826.

JUST PUBLISHED

BY Hastings & Tracy, Third Edition of "Narrative of a Revival of Religion, in the 3d Presbyterian Church in Baltimore; with Remarks on Subjects connected with Revivals in general. By W. C. WALTON, Pastor of the said Church."—Price 6 cents. 97may9tf

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 93tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen, who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*

November 28, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street

Utica, June 23 79tf

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May, 24, 1825.

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Carty Boxes, do
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica December 20, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students, under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recommendations of high standing, as a gentleman of fair character, and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79tf

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1824. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

Just Received,

and for sale by HASTINGS & TRACY, No. 40, Genesee Street,

GENERAL Count Philip de Segur's History of the Expedition to Russia, undertaken by the Emperor Napoleon, in the year 1812.

Nettleton's Village Hymns,
Faber's Difficulties of Infidelity,
The Poetical Works of James Montgomery, including several Poems now first collected, with a sketch of his Life, in 4 vols.
Justina; or the Will—a domestic Story.
Story of Jack Halyard, the Sailor Boy.

SHELL COMBS.

AT a trifle more than half the former prices. Likewise, elegant Figd Silks, at 4 and 6d the yard, and upwards,—Just received by

THOMSON & LYMAN,

No. 34, Two doors below the Post Office.

6w98*may14

Essay on the Atonement.

JUST received, an Essay on the Scripture Doctrine of Atonement, showing its nature, its necessity, and its extent; to which is added an Appendix, containing remarks on the Doctrine of Universal Salvation. By Caleb Burge, A. M. Pastor of the first church in Glastonbury Conn. *HASTINGS & TRACY.*

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE CHARMS OF MAY.

Come, smiling May, in garlands drest,
And shew thy joy-crown'd verdant crest,
In all thy sweets be seen!
Come, gayest season of the year,
In all thy varied hues appear,
Red, yellow, blue and green.

Come, Nature's harbinger of love,
And woo the blackbird, thrush and dove,
And every bird that flies:
Come, Summer's fond and blooming child,
With all thy pleasures, young and wild,
Bright days and azure skies.

Come, beauteous May! and shew thy face
To all the finny, wat'ry race,
That swim both here and there:
Come, charmer come, and bring with thee
The butterfly and honied bee,
The rose and lilly fair.

Come, pleasing month, to man and beast,
And spread thy rich, luxurious feast
Of breathing fragrance round!
Come, bliss-born May! and with thee bring
Delight to every living thing,
In water, air, or ground.

Different Departments in Music.

No. I.

Music is acknowledged to hold a place among the most abstruse sciences: but many things are included in the terms of this acknowledgment which are seldom found to be mastered by the same individual. The study and practice of music, like that of language, is divided into many distinct departments. In language we find one man to excel in teaching, another in orthography, or in etymology, syntax or prosody; a third will excel in derivation and definition; a fourth in pronunciation, a fifth in elocution, a sixth in poetry, a seventh in rhetoric, and an eighth in criticism and in the philosophy of language; and in these various departments there are also many sub-divisions, each of which is of itself sufficient to occupy the exclusive genius of an individual. So in music, we find various grades of teachers and executants; some in the sacred and others in the secular department; some in the English, others in the French, German or Italian style; some in the opera, others in the oratorio; some in the field or the chamber, others in the cathedral or the church. We find also corresponding grades of composers, each for the most part excelling in an exclusive department. Theorists or Grammarians stand next perhaps in the scale of musical science. To these are added critics, who, to a general acquaintance with musical science, add refined taste and quick perception; and to these again, speculative musicians who dive into the hidden mysteries of the art with all the zeal that distinguished the alchymists and astrologers of former days, and frequently with about that same measure of success, that rewarded the *worthy* labours of those visionaries.

This department of the science however has lately been stripped of much of its lumber; and to some extent, the dreams of conjecture and the visions of hypothesis have given place to the decisions of experimental philosophy, and the dictates of common sense. Still this department of the art, is so distinct from the rest, that (with the exception of the theorist or grammarian) the man who excels in it, almost necessarily disqualifies himself for every other department.

What we have said of the speculative musician is in some measure true of the theorist, and of the several distinct classes of composers, executants and teachers. We sometimes find an individual excel in two departments that are closely connected with each other; but seldom in more than two. The succesful and scientific teacher will sometimes be found successful in a single corrsponding branch of composition. The same executant scarcely ever excels both in sacred and secular performances; but he will often succeed as a teacher. A universal genius in composition has never existed since the days of Handel; yet Handel himself, has been outdone, in some points, by a number of his successors.

From these divisions of the art, it is easy to perceive that those foreigners who visit this country, in the capacity of professors in every branch of music are little less than impostors; and that those of our countrymen who make similar pretensions, are at best, but superficial and self-deceived. A man while mastering one department of the art, may acquire, it is true, some general knowledge of other departments; and it is equally true, that in the present low state of music, he may be *called to occupy his talent* to a corresponding extent; but, in proportion as he does so, let him assume the gait of modesty; and pay an honest tribute of respect, to superior merit, as often as he meets with it. How seldom is he found to do so.

EDWARDS' REMARKS ON IRREVERENT SINGING.

One thing more I would take notice of before I conclude this part, is the mismanagement that has been in some places of the duty of singing praises to God. I believe it to have been one fruit of the extraordinary degrees of the sweet and joyful influences of the Spirit of God that have been lately given, that there has appeared such a disposition to abound in that duty, and frequently to fall into this divine exercise; not only in appointed solemn meetings, but when Christians occasionally meet together at each other's houses. But the mismanagement I have respect to, is the getting into a way of performing it, without almost any appearance of that reverence and solemnity with which all visible, open acts of divine worship ought to be attended; it may be two or three in a room singing hymns of praise to God, others that are present talking at the same time, others about their work, with little more appearance of regard to what is doing, than if some were only singing a common song, for their amusement and diversion. There is danger if such things are continued, of its coming to that by degrees, that a mere nothing be made of this duty, to the great violation of the third commandment. Let Christians abound as much as they will in this holy, heavenly exercise, in God's house and in their own houses; but when it is performed, let it be performed as an holy act, wherein they have immediately and visibly to do with God. When any open social act of devotion, or solemn worship of God is performed, God should be reverenced as visibly present, by those that are present. As we would not have the ark of God depart from us, nor provoke God to make a breach upon us, we should take heed that we handle the ark with reverence.

Miscellaneous.

THE PASSAGE OF THE ANDES.

Mr. Brigham, the American Missionary in South America, thus describes the laderas, or awful precipices, which he was obliged to pass in his journey over the Andes, from Mendoza to Santiago. We copy the account from his journal in the Missionary Herald for May.

Leaving our place of encampment, we travelled for four hours along the bank of the river on a gradually ascending, but yet wide and beautiful road. But now we reached the first of the *laderas*, of which I had heard much, dreaded some, and yet long wished to see. To conceive the nature of these laderas, it must be understood that the road up this mountain is along a narrow, deep cut valley, down which descends a large and swift river. The road is on the north side of the stream, and generally the space between it and the parallel lofty mountains is ten or twelve rods wide, sufficiently so for a good road, even for carriages. It occurs, however, in several instances, that a spur of this parallel mountain projects and extends to the very brink of the river, leaving you the alternative either to pass over its high snow-capt summit, or crawl along the precipice by the side of the river, at the ordinary elevation of the common road. The last course, by the ladera, *precipice*, is sometimes the only one where the spur can possibly be passed. How this road along the laderas, rather this narrow mule path, was first formed, it is not easy to see. The precipice, or slope of the mountain, towards the river, though not perpendicular, is nearly so; it is at an angle of 75 if not 80 degrees with the horizon. The length of the laderas is from twelve to thirty rods, and the path along the sides from one to two feet in width, just sufficient for the mule to pass. The mountain on the right hand is so close, that, sitting on the mule, you often touch it with your knee, your hand, and can sometimes with your head; and looking up, its top is in the clouds. But on the left hand, the precipice below is the place of horror. You look down a gulf of five, and in one place, seven hundred feet descent, at the bottom of which rolls the furious Mendoza, eight miles an hour, bearing at its top, trees, leaves, grass, and mud; and in its bed, stones and rocks continually rumbling, like distant thunder. So steep is the descent, that little stones jostled from the path, are almost instantly in the river, and by one stumble, one slip of the mule, he falls headlong, and none but He who made the mountains can save you. If there is a place on this rugged earth, which deserves to be called sublime, it is that seen by him who passes the laderas, on the Andes of South America.

But, while I pronounce the places described, to be sublime, and even awful to him who beholds them, I must dissent from the opinion of those, who think there is, with proper caution, any serious danger in passing them. What proves that there is not, is the fact, that no one, whom I have seen, knows of any human life having been here lost, although this road has been travelled for more than two centuries and a half. Mules are often lost here; not a year passes in which several are not hurled down these gulfs, and their cargoes lost. But this is owing to the fact, that they often carry boxes, or sacks, of such magnitude, as to strike against the mountain above the path, and force the poor animal headlong off the other side, into the torrent below. That this might not occur with our mules and baggage, we ordered *lasos* to be put around the necks of those which had the large and valuable cargoes, and that they should be led across the laderas. But this precaution cannot be taken where a troop of several hundreds pass, as is often done, consequently sometimes by touching the upper bank, and sometimes by the mules crowding each other, cargoes are lost. It is but a short time since one went down the gulf with a load worth seven thousand dollars, in silver and gold. It were vain to look for lost articles here, as the river sweeps every thing along its course, and one can scarcely get to its waters with any safety, till it enters the Mendoza plains, 30 miles below.

In passing the first ladera, we were greatly alarmed for a short time, by a circumstance, which grew out of carelessness. Not sending one forward on foot, as we ought, to see if the way was clear, six of us had advanced so far, that we could not return, when we saw entering the west end of the ladera, a drove of mules which soon must meet us. What was to be done? For either party to return was impossible; to pass each other no less so. I would almost have sacrificed a limb to have been free from the danger which threatened. As a good providence ordained it, however, our guide recollected that, in the centre of the ladera, then out of sight, there was a small ravine, or break in the mountain, where a brook descended, and where, if we could reach before the other loose mules met us, we could probably halt in safety. We reached the wished for spot, and crowded our six mules in a small excavation, which a cascade, when the brook was high, had made, and here waited till 390 mules and four men had passed. We then came out of our den, passed the other part of the ladera, and reached in safety another wide and good road.

Just before night, we passed the second ladera, called, *ladera de las racas*, the worst of them all; but which, with caution, we passed in perfect safety. Over this I ventured myself to walk, and let the mule follow, but would never do it again. One's head is liable to swim, and then his feet to stumble,—whereas, a mule's head, in such places, is always clear, and his feet secure.

The sagacity of this animal in travelling over these rough and dangerous roads, is truly remarkable. When he steps on a stone which rolls, or finds his foot like to give way, instead of springing to recover himself, like the horse, he lifts his feet, and places them again, with increased slowness and caution, until the danger is passed. When carrying baggage, he soon learns to keep at such distance from loaded mules, and other objects which he may meet, as that his cargo seldom strikes any thing around him. In crossing these narrow laderas, I observed that the older baggage mules, to avoid a contact with the mountains above, would walk almost to the extreme lower edge of the path. This caution of course arises not from any design to preserve the load in charge, but to save themselves from the severe jar, which every such contact gives them.

In the worst and most dangerous places, they are perfectly composed, and if let alone, and suffered to pick their own way, will carry you through them all in safety; but, as the Peones say, "it is dangerous to force one of these animals, where he, upon mature deliberation, thinks it best not to go."

Address of the Rev. William P. Corre, of Pittsford, (N. Y.) at the Sunday School Celebration, at Castle Garden, on the 19th inst.

"What means this large assembly? Why have we met together? No doubt there are among us many who have come up hither with unhallowed motives and unholy hearts. But are there not a few—oh, are there not many, even among these children, who have met to mingle their sympathies, and pour forth their praises before the throne of that God, who, out of the mouth of babes and sucklings, has ordained strength?—to praise that Saviour, who has said, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven"? When I look around and behold the scene which presents itself, my mind instinctively recurs to the period when Jerusalem was in her glory—my imagination places me at one of her gates—I behold her thousand children rushing forth to meet the coming Saviour—I behold their eyes kindle and their faces glow with the intensity of their adoration; and the long loud cry bursts at once from every heart—"Hosannah! Hosannah to the Son of David—Hosannah in the highest!" But that cry has long since ceased—it was stifled by the curses of the fathers of those children uttered against this same Saviour. These fathers murdered the Prince of Life—the Lord of Glory. Yet, after a lapse of near two thousand years, do I again hear the echo of the same Hosanna in the songs which arise from the lips of these Gentile children. May this song never again cease!—May it wax louder and louder, until throughout the earth, the gray-headed sinner, and the middle aged shall join all the children in the universal cry—"Hosannah to the Son of David, for he is now the Saviour of the world—Hosannah in the highest.'"

From the (Baltimore) Genius of Universal Emancipation.

AN ABOMINATION.

At ten o'clock on Saturday morning last, in the court house yard, in this Christian city of Baltimore, under the authority of the Orphans' Court, was sold at public auction, to a southern slaver, A MOTHER AND FOUR CHILDREN, the oldest not more than 6 or 7 years, and the youngest at the breast. The spectacle was well calculated to awaken all the sympathies of our nature. The mother, a most respectable and interesting looking woman, was in tears; and the children who were old enough to have any sense of their condition, wept with a pathos that would have melted a heart of stone. The auctioneer displayed his authority and performed his duty with a notable degree of indifference and insensibility. Some half a dozen slavers were present, and bid against each other with dæmonical avidity—they were at length knocked down to a New-Orleans slaver, and before this they are no doubt on board a slave vessel on their way to a New-Orleans market. The transaction took place during the session of the court, and there was of course a large crowd of spectators, and it is but justice to them to state, that they manifested a strong indignation to the transaction; but it was done in pursuance of the laws of the state, and under the authority of a court, and what could they do? Such are the fruits of slavery, and, "the tree is known by its fruit."

The Margravine of Anspach's reflections upon the growth of luxury.—"I have often reflected how much luxury has increased in London of late years. Down beds, soft pillows, and easy seats are a species of luxury in which I have never indulged, because they tend to enervate the body, and render it unfit for fatigue. I always make use of hard mattresses, and accustom myself to the open air in all weather. I *literally* knew two young ladies of high quality (sisters) who employed *a servant with soft hands*, to raise them *gently* out of bed in the morning! Nothing less than all-powerful vanity could make such persons submit to the fatigues of a toilet."

RECOLLECTIONS & ANTICIPATIONS.

From an English Paper.

Thirty years ago, there were many hundred millions of human beings alive, who are now dead. It requires not the aid of inspiration to fortel the same catastrophe respecting hundreds of millions now living, in thirty years to come.

Thirty years ago, all Europe was involved in the French Revolutionary War, the most atrocious and diabolical strife, in which the lives of men were ever thrown away, since the age of Nimrod, by the most humane, intellectual, and religious nations under the sun, in comparison with whom nearly all the rest of the people of the earth are cruel, ignorant, idolatrous barbarians! Such is the consistency of the human character. We dare not prophecy that the crimes and cruelties of a similar conflict will not be removed for thirty years to come.

Thirty years ago, Mr. Pitt was in the zenith of power, and Mr. Fox in the nadir of opposition, balancing between them our political sphere, amidst those disturbing forces of tremendous energy which were then shaking the whole system of civilized society around. They are now sleeping side by side, under their marble tombs in Westminister Abbey, and our little world of politics is in equilibrium still, without them. 'We ne'er may look upon the like again;' and yet what reason is there to question that two as great as they, and better paired to serve their country, by union rather than by contention, may arise in 30 years to come.

Thirty years ago, the National Debt was some two or three hundred millions. By able management, it has been raised in the interval to thrice that sum. But it already shows such symptoms of decay, that unless some new war be engaged in to recruit it, there is cause to fear it may be reduced to the first named amount in 30 years to come.

Thirty years ago, the Slave Trade was a lawful, honorable, humane, and Christian occupation. It is now piracy, and persons engaged in it are liable to be "hanged by the neck until they are dead," at the yard arm. Human laws are ever varying,—justice is eternal. Slavery itself is now as lawful, honorable and Christian a thing as the Slave Trade was then; there are some signs of the times which afford a hope, that by a natural demise, a legal execution, or actual suicide, our colonies will be rid of this curse in thirty years to come.

Thirty years ago, Bonaparte was not known, except as an artillery officer in the French army. His campaigns in Italy, Germany, Egypt, Syria, Poland and Russia—his chief Consulship, his Imperial dignity, his abdication, his exile in Elba, his return to Paris, his overthrow at Waterloo, his imprisonment at St. Helena, and his death, have all been and gone, and are as if they had never been, except in their consequences, which will not cease to be implicated with the fate of nations, till the world's end. There may be a boy at school this day, or rather at home, during the Christmas vacation, who shall arrive at equal eminence of power, glory and dominion, over the destinies of man, through life and beyond the grave in thirty years to come.

Thirty years ago, the small pox was a perpetual pestilence walking in darkness throughout the world, wherever ships and armies, merchants or travellers from Europe had visited. Vaccination has chased this fiend from the rising of the sun to the going down of the same, and from the shores of Greenland to Patagonia. There will scarcely be a pocked-marked face to be seen thirty years to come.

Thirty years ago, there was scarcely a poet living among us except Cowper and Peter Pindar. There are now as many authors of volumes of verse as days in the year,—we had almost said hours. The work of thirty of these may perhaps be remembered for thirty years to come.

Thirty years ago, there were neither gaslights, nor steam-packets, nor safety-lamps, nor life-boats, nor a hundred other useful mechanical and philosophical inventions. All these will most probably be improved beyond what can be anticipated, in thirty years to come.

Thirty years ago, there were neither Bible, nor Missionary, nor Tract, nor School Societies, for the instruction and conversion of heathen at home and abroad in the only true religion of all that bear that desecrated name under heaven. There are now about fifty parent institutions of this kind, whose progeny of auxiliaries at least reach a thousand, and whose income amounts to nearly half a million sterling. It is not unreasonable to expect that these may be increased ten-fold, at the least computation, during thirty years to come.

THE BIBLE'S COMPLAINT.

Hear O heavens! and give ear O earth! I came from the love and embrace of God, and mute nature, to whom I brought no boon, did me rightful homage. To man I came, and my words were to the children of men. I disclose to you the mysteries of hereafter, and the secrets of the throne of God. I set open to you the gates of salvation, and the way of eternal life hitherto unknown. Nothing in heaven did I withhold from your hope and ambition: and upon your earthly lot, I poured the full horn of divine providence and consolation. But ye requited me with no welcome, ye held no festivity on my arrival; ye sequestered me from happiness and heroism, closeting me with sickness and infirmity; ye make not of me, nor use me for your guide to wisdom and prudence, but press me into a place in your last of duties, and withdraw me to a mere corner of your time;—and most of ye set me at naught and utterly disregard me. I came, the fulness of the knowledge of God; angels delighted in my company, and desired to dive into my secrets. But ye, mortals, place masters over me, subjecting me to the discipline and dogmatism of men, and tutoring me in your schools of learning. I came, not to be silent in your dwellings, but to speak welfare to you and to your children. I came to rule, and my throne to set up in the hearts of men. Mine ancient residence was the bosom of God; no residence will I have but the soul of an immortal; and if you had entertained me, I should have possessed you of the peace which I had with God, "when I was with him and was daily his delight, rejoicing always before him." "Because I have called and you refused, I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity and mock when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you. Then shall they cry unto me, but I will not answer, they shall seek me early, but they shall not find me."—*Irving's Orations.*

Alexander M'Farlan was installed as pastor of the church at Deerfield, N. J. on the 27th ult. by the Presbytery of Philadelphia.

Just Received,

and for sale by HASTINGS & TRACY, No. 40, Genesee Street,

GENERAL Count Philip de Segur's History of the Expedition to Russia, undertaken by the Emperor Napoleon, in the year 1812.
Nettleton's Village Hymns,
Faber's Difficulties of Infidelity,
The Poetical Works of James Montgomery, including several Poems now first collected, with a sketch of his Life, in 4 vols.
Justina; or the Will—a domestic Story.
Story of Jack Halyard, the Sailor Boy.

SHELL COMBS.

AT a trifle more than half the former prices. Likewise, elegant Fig'd Silks, at 4 and 6d the yard, and upwards,—Just received by
THOMSON & LYMAN,
No. 34, Two doors below the Post Office.
6w98*may14

The Trustees

OF the Whitesborough Female Academy, would inform the public, that this Institution is now open for the instruction of young ladies, under the direction of Miss J. Lord.
The terms of instruction as follows:

For Geography, Grammar, Arithmetic, Reading, Writing & Needle Work,	$3 00
For the same, together with History, Rhetoric, Philosophy, Chemistry, and Working Lace	4 00
With the addition of drawing . .	6 00

Board in good families on reasonable terms.
Whitesboro', May 6, 1826. 4w97

CLINTON FEMALE SEMINARY.

THIS institution, under the direction of the Miss Roycks, has its Semi-annual Examination on Wednesday the 26th inst.
The Summer term will commence on Thursday the 25th of May.
The branches taught—the terms, the system, and mode of instruction continue the same as they have hitherto been. A course of Lectures on Botany is expected the ensuing Summer. Music was introduced during the last term, and continues to be taught by Miss Eliza S. Michel of New-York.
Clinton, April, 22, 1826. 96 6w

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.
May, 1, 1825,
A few Bales assorted *COTTON YARN* of excellent quality, as above.

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising
H. W. Osburn, *Collector.*
Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. Osburn, *Collector.*
Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.
THOMAS E. CLARK.